G. R. S. 59]

GENERAL AND REVENUE SECRETARIAT.

1906-07

(Miscellaneous)

File No. 299

Serial Nos.

Papers Filed.

*Month*_____

passes orders that the SUBJECT. long standing practice of appointing madhwaroodes. H. H. the Maharaja's chattram at Tirupati should not be disturbed. That the grant of Seeda or rowries rations to pilgrimes at chattiram at Tirupati should be discontinued and sanction of Rs 1,000. for the expense of the mukooti festival for the year 1906. of the said chattram.

PREVIOUS REFERENCES.	LATER REFERENCES.

MUZRAI SECRETARIAT.

OFFICE NOTE.

File No.

SUBJECT.

His Highness the Maharaja's Charities at Tirupati, N.Arcot District.

From

The Dharmadarsee of the Charities.

D.O., No. dated 30th November 1905.

Referring to the proposed retrenchment in the expenditure on His Highness' Charities at Tirupati, Mr. V.Sesha Iyer, B.A., Dharmadarsee, has submitted the communication cited above. He says that although the Chattram supplies a real public want, still it has assumed a sectarian character being chiefly utilized by Madhwas in preference to the other classes of Brahmins. Owing to the circumstance that the Chattram was established during Dewan Purnaiya's time, there

has been a long standing rule to employ only Madhwa cooks and to otherwise conform to the usages of the Madhwa sect as regards puje and other rituals. By the recent establishment of the Madhwa Sabha at Tiruchanoor near Tirupati, large numbers of the Madhwa ~~caste~~ sect visit the shrine at Tirupati and add largely to the expenditure on feeding in the Chattram, and tend to accentuate the sectarian differences. The Dharmadarsee thinks that the Charity should be cosmopolitan and non-sectarian and should not lend itself to further the ~~limits~~ tenets of a particular class. He says he has found it difficult to find suitable Madhwa cooks, Paricharakas and Devatarchane men and he therefore requests permission to employ these men from either the Smartha or Madhwa communities or even Srivaishnavas so far as Devatarchane man is concerned at his own discretion as circumstances may allow. He says further that in these enlightened times, when inter-dining among different sections

GPB--1,000—11-6-06

Muzrai Secretariat.	File No. of 190

of the Brahmin community has become common, there should be no inconvenience in altering the old practice. He also says that experience has shown that the granting of "seetha" or rice doles with condiments to pilgrims who have scruples to take meals in the Chattram is liable to great abuse at the hands of the subordinate staff in charge of the Chattram and that it has not been possible to devise any means to check the grant of this kind of charity or to exercise any supervision over it when granted. He therefore recommends its abolition altogether, power being reserved either to the Muzrai Secretary or to the Dharmadarsee to the grant of "seetha" to special persons such as religious heads of Matts or other eminent persons together with their following.

The circumstance that the cook and the Devatarchane man in the Tirupati Chattram and also in all the old Chattrams in the Mysore State

(4)

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are always Madhwas, is most probably due to the fact that those Institutions were established during the administration of Dewan Purnaiya, who was a Madhwa. There is no rule that the Paricharakas should also be Madhwas; in fact, in the large majority of cases, they are Smarthas. Another reason for having Madhwas as Cooks appears to be that Madhwas are, as a class, more bigoted than Smarthas. The Srivaishnavas are still more exclusive, and therefore special arrangements are made for feeding them in Vishnu temples, and where such do not exist, they are given raw rations.

In almost all the Chattrams above named, there is a Vigraha of Anjaneya and generally Madhwas are employed for its worship. I am informed that in the Tirupati Chattram, a small quantity of the food cooked is taken daily to the small temple of Anjaneya, known as Pushkarani Anjaneya, near the Sri Varaha-swami temple, and offered as Naivedya by the Madhwa Archak there, and it is only after this is done that

the regular feeding of Brahmins in the Chattram commences. Some Saligramams are worshipped in the Chattram by the Devatarchane nar, and he distributes Theertha to those who have assembled for dinner. All these arrangements show that those who originally started the Chattram intended that the institution should be conducted according to Madhwa rites and tenets, and that such arrangements have been uninterruptedly in force and have been accepted without opposition for not less than a century.

There is no reason why in the Tirupati Chattram, which is intended for all classes of -- Brahmins alike, the Madhwa form of worship and ritual should be preferred to the Smartha form. The only point for consideration, however, is whether the system which has been in force for such a long time requires to be given up now.

As far as I am aware there is no difference in the form

The remark of the Dharmadarsee to the effect that the present system has had the effect

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of "widening the differences between the different classes of the Brahmin community", is not quite intelligible. On the contrary, I am of the humble opinion that in these days when inter-dining among different sections of Brahmins is becoming more and more common, Smarthas and Madhwas mess together under the present system with the utmost cordiality in H.H. the Maharaja's Chatiram at Tirupati.

The Dharmadarsee's proposal in regard to the employment of Smartha or Madhwa cooks is somewhat indefinite. He requests that he may be permitted to employ Smarthas or Madhwas or Srivaishnavas at his discretion as circumstances require. The frequent exercise of such a privilege will cause confusion. It may therefore be definitely ordered by Government whether the cook and Devastanams man should hereafter be a Smartha, Madhwa or Srivaishnava. not the Cooks

As regards the next point, which relates to the grant of "seeda" or raw rations to persons

Muzrai Secretariat. | File No. of 190

who resort to the Chattrams but do not partake of the dinner given there, I am of the humble opinion that the Dharmadarsee's suggestion to do away altogether with the system of giving rations is a good one and may be adopted. I had myself

Vide Slip E. (Another file)

mooted this suggestion in December 1905, but after some correspondence, the matter was dropped.

The reason why this proposal is made is, that "anna dánam" strictly speaking, implies the distribution of cooked and consecrated food and not the doling out of rice and condiments or cash. The measure may, I think, be safely carried out without any scruples; although there may be some clamour at the commencement.

I see no hesitation in recommending this

I beg to add that the Mukkoti Ekadasi falls on the 25th December this year, and the number of pilgrims to Tirupati will increase -- largely for a period of a week on the occasion. The proposed visit of the Sri Swamigalu of the Uttaradi Mutt to Tirupati about the 16th of this

(8)

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month will also add largely to the numbers resorting to H.H. the Maharaja's Chattram. It is therefore respectfully solicited that distinct orders may be passed very soon as to the conditions and restrictions under which the feeding should be conducted in the Mysore Chattram at Tirupati during the coming Mukkoti festival. In my humble opinion, the needful orders required to secure economy, seem to be --

(1). to stop the grant of raw rations; and

(2). to restrict the feeding allotment for the occasion to Rs. 1,000/-, and to leave it to the discretion of our officials on the spot to feed as many as possible within that amount. This amount is well within the available Budget allotment.

For the year - I will look into the papers again in regard to making a permanent arrangement.

257

Submitted to the Devan thro' the II Councillor.

H. Shamtadamu Rao. 6/12/06

8/12/06

I do not know if I am expected to record my opinion

6th December

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on the questions raised in this note But as an outsider who can take a dispassionate view of the case I feel it my duty to say what I think tho it must be confessed that I do so with a certain amount of fear & trembling lest it may be thought that fools rush in where angels fear to tread &c

The tendency of the times has been to break down the sectarian barriers in this regard to Caste - Whatever justification may have existed in ancient times to appoint a particular sect of Cooks & Devatarchaka men in temples & Chatrams, I venture to think

that in these days of progress & enlightenment, our objects should be, in keeping with the spirit of the times, to make the appts on unsectarian lines, but of course within the Brahmin fold - I do not see any the slightest objn to the appointment of a Smartha Cook & Deva To a Smartha, both Gods Siva & Vishnu are alike and he makes no diffn He worships Ganapaty as much devotion as a Madhwa - When the Sri Vishnava Community becomes Cosmopolitan enough to break down its present exclusiveness in the matter of eating, drink

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be time enough to consider the desirability of appointing a Sri Vishnava as a Cook at Tirupati. For the present I can see no objection, save that founded on sentiment to the rights of a Smartha as Cook & Devatcharchane in Tirupati and this arrangt may be same turned.

The other proposals made by the Muzrai Secretary may be approved

W. H. Cummings
6-12-06 2d Commr

arrangement & make recommendation for any further reductions that may be found desirable

6/12/06

Submt to His Highness for favor of early orders. Say I will watch the effect of the

Subd to the Dewan
6/12/06

3168
6/12/06

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MGCPB—2,500—1-8-05.

Submitted to His Highness.

As approved by His Highness, the services of Palghat Hanumantha Rao for whom there was no work at Tirupati, were dispensed with and the question of retrenchment of expenditure at Tirupati has been engaging my attention. I have also discussed the subject more than once with the Muzrai Secretary and Mr. V. Shesha Iyer, the Dharmadarsi of the charities.

In his letter of the 30th November, Mr. Shesha Iyer brings to notice that under present arrangements, the Tirupati Chattram is chiefly utilized by Madhwas , who consider it almost a monopoly of their own, to the prejudice of the other sects, and that it is desirable that the charities should be rendered more non-sectarian. He also states from experience, that at times it is very difficult to secure Madhwas as cooks, Paricharks and Devatacharne men, owing to the being limited selection choice. He therefore solicits sanction to employ Madhvas or Smarthas as cooks, and on pressing occasions, a Smartha, Madhva or

Vaishnava for the Devatarchane, as, in his opinion, such an arrangement would conduce to the economical management of the institution. After careful consideration, I am inclined to support the recommendation for His Highness' sanction. This may appear a departure from long standing practice, but considering that the charities are conducted by Government and that they are intended for the benefit of all sects of Brahmins alike, there seems to be no justification for exclusive preference being accorded to any one sect. Madhwas who now resort to the Chattram will not object to eat food cooked by a Smartha. There are Madhwas, who have scruples to eat in a Chattram or eat food prepared by others than men of their own following and these do not resort to the Chattram even now. Their case is now met by raw rations being issued to them. ThisI will shew later on is attended with abuse and should be put a stop to.

The Dharmadarsi Mr. Sheshayyar also recommends the abolition of the system of granting "Sida" or raw rice rations to persons who do not eat cooked food in the Chattram. He thinks that there has been great abuse of this practice by the subordinate staff, and states that it has not been practicable to devise any suitable check.A similar suggestion was made by the

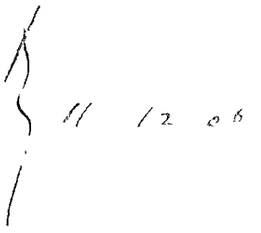
Muzrai secretary last year, but it was not adopted. I consider this a very desirable improvement and I have no hesitation in recommending it for approval. Power may however be reserved to the Muzrai Secretary and to the Dharmadarsi to grant "~~seeda~~" Sidha in very special cases, such as to religious heads of Mathas and other ~~xxxxxxx~~ persons together with their following.

Every year a largely increasing expenditure is being incurred on feeding during the Mukkoti festival. The festival falls this year on the 26th December and on this account as well as the intended visit of the Swami of the Uttaradi Matt to Tirupati at the time and the session of the Madhava Sabha, the expenditure this year is also likely to be very heavy, if no limit is fixed to the grant for the purpose. I think that a sum of Rs.1,000 may be fixed as a maximum limit for feeding charges on this occasion.

This will be a first step towards appreciable retrenchment and I shall watch the effect of this arrangement and make recommendations in due course for such further reductions as may be possible to form the basis of a permanent

arrangement for the future.

I solicit early orders on these proposals.



Record of Cases submitted for the Orders of His Highness the Maharaja.

Subject.

Further proposals concerning the expenditure and management of His Highness the Maharaja's charities at Tirupati.

Order.

I fully agree with the Dewan in the different recommendations made by him in their entirety.

KRW
13/12/06

Dewan's order.

Please issue orders about
1) ~~to~~ limiting expenditure during mukkoti to 1000 Rs.
2) ~~to~~ abolishing giving raw rations
3) Smartha or madva being employed wherever necessary as cooks & Devasthanam man.

B.O
GB
14/12/06

Issue the draft put up

Bangalore
30th Novr 1906

To

L. Ananthasawmy Ronjia Esqr
Madras Secretary to the Govt of
Mysore, Bangalore.

Sir, Referring to my conversation with you yesterday and the personal direction given to me by the Dewan Saheb, I beg herewith to submit a Memorandum regarding some contemplated changes in the Constitution of the Annadana Chattram on the Sacred Hills of Tirupati. I shall feel obliged by your communicating to me, the orders of Government thereon, as early as possible, so that I may issue the necessary instructions

to the Rishikas, before the advent of the approaching Mukkoti festival and the convention of the Incharges Sabha.

I have the honor to be,
Sir,
Your most obedient servant

Dharmadhikari, Tirupati

Memorandum

The most important institution in connection with His Highness the Mysore Maharaja's charities at Tirupati is the large Annadana Chattram on the Tirupati Hills. That it supplies a real public want has been repeatedly acknowledged by the Government of His Highness the Maharaja and with this view, additional and extra grants have been provided for it up-keep in the Annual Budget from time to time. But I am sorry to observe that it is rather victimised in its character, which seriously interferes with its efficient management. This Chattram had long been known as Suraiyā's Chattram, probably from the fact that it was founded or largely endowed by the Mysore State during Devan Purnaiya's time. This gentleman who was or became a converted Madwa, had stamped the institution with the character of that sect and it has

been a long standing rule to employ only Madwa Cooks in the Chattram and to otherwise conform to the usages of the Madwa sect in the matter of Dwatanchara in the Chattram and other rituals, such as fasting &c, peculiar to that sect. This sectarian character of the Institution has now developed to such an extent, that the Madwas have begun to consider it as a monopoly of their own, to the prejudice of the other sects of the Brahmin community. And the recent institution of the Madwa Sabha at Tuckaram near Tirupati which meets annually in December and is a great drain upon the resources of the Chattram, has largely contributed to further accentuate the sectarian differences. As a matter of fact, the bulk of pilgrims resorting to the Tirupati Hills are not Madwas and the Holy Shrine there is now chiefly Vaishnava in its character. Under the circumstances, I fail to see why a Charity

conducted by the Bryan Athe
which ought to be cosmopolitan
and as non-sectarian as possible,
should lend itself to the furtherance
of the tenets of a particular class
and that, a minority as compared
with the other sections of the
Brahmin public.

As Dharmadhikari of His
Highness the Maharaja's Charities
at Nimpath, I am only concerned
with the efficient and economi-
cal management of the Chattram
and am responsible to the Govern-
ment of His Highness the Maharaja
for the same. I find from experience
that it is always difficult to
find suitable Madwa cooks,
Paricharakas and Devatarchana
men and during their absence on
leave or otherwise, while greater
difficulty is experienced in filling
their places. The difficulty arises
from my having to select men
in a comparatively very small
circle and I would therefore,

respectfully suggest permissive "
to employ these men, from either "
Smartha or Madwa communities
or even on, occasions,
Vaishnava, so far as the Swatanchara
man is concerned, as according
to circumstances, may, in my opinion,
best conduce to the efficient
and at the same time economical
management of the Institution.

I am aware that my
proposal is open to the remark
that it is seeking a departure
from old-standing custom, but my
excuse for venturing to submit it
for the consideration of the authorities
is that in these enlightened
times, inter-dining among different
sections of the Brahmin community
has become common and that at
any rate, nothing should be done
in a State-conducted Charity, which
would have the colour of widening
the differences between different
classes of the community.

Another matter about which

I solicit definite orders, in regard to the granting of Sathas, or vee-doles with condiments, to pilgrims who have resolved to take meals in the Chatrus. Experience has shewn that this privilege is liable to great abuse at the hands of the subordinate staff in charge of the Chatrum and it has not been found possible to devise any means to check the grant of this kind of charity or to exercise any supervision over it, when granted. I would therefore humbly recommend its abolition altogether, power however, being reserved to the Maharaja Secretary/ or if it be thought advisable to the Dharmadarsi also, to sanction the grant of Sathas to special persons, such as religious heads of Mathas or other eminent persons together with their following, when they seek accommodation in the Chatrum.

Bangalore
30th Nov 1906

B Sesha Aiyar.
Dharmadarsi
Hill Mysore Maharaja's
Tirupati

Bangalore,

16th December 1906.

Dear Sir,

Orders have just been received on the present pending questions relative to the Charities at Tirupati. I shall send you official orders in a day or two. But, in the meanwhile, I give herein the gist of the orders passed.

(1). The system of giving feeds or raw rations is to be done away with altogether and this is to be brought into force immediately. In very rare individual cases in which the Dharmadarsee think that the grant of feeds is very necessary, this may be done after receiving the previous sanction of the Govt

in the Muzamai Department.

(2). A sum of ₹1,000 is sanctioned for expenditure on feeding in the Chattram during the approaching Mukkoti festival. It should not be exceeded under any circumstances. The grant of Seeda having been done away with, it is believed that it will be quite possible to conduct the feeding on the occasion within the sum of ₹1,000 allowed, in a manner satisfactory to the persons who may resort to the Chattram without giving any cause for complaint. It is to be understood that usual Tasdik of ₹ 150 is merged in the ₹1,000 above referred and should not be separately expended.

(3). The Govt generally approve of the principle t the cooking and the Dharmachahane in H.H. the Maharaja's Chat which is intended for all sects of Brahmins is not to be

confined to one sect, namely the Madhwa sect alone. When the necessity arises for a change in the present arrangement owing to the absence of the Madhwa cook or Devatarchane man or any other sufficient cause, persons of the Smartha sect may be employed with the previous approval of the Govt in the Muzrai Department. No immediate change in this respect is necessary as it would appear that the existing Madhwa men are at their posts and are performing their duties satisfactorily. During the coming Mukkoti any additional servants that may have to be temporarily employed as Paricharaka may be taken from the Smartha sect.

Referring to a suggestion which fell from you in a personal conversation with me some days back about giving Bhiksha in the Chattram to the Sri Uttaradi Swamigalu, the Dewan

thinks that no such thing should be attempted in our Chattram at Tirupati.

I remain,

Yours very sincerely,

Draft

V. Gopal Iyer, Esq., B.A.,

Dharmadarsee, Hon. the Maharaja's Charities, Tirupati.

Draft as per H H's orders.

Mysore

Read:-

Memorandum dated 30th November 1906, from Mr. V. Sesha Iyer, B.A., Dharmadarsi of H. H the Mysore Maharaja's Charities at Tirupati, North Arcot district, submitting proposals regarding the expenditure and management of the said Institutions.

Order thereon:-

In the Memorandum read above, Mr. Sesha Iyer brings to notice that although the Chattram at Upper Tirupati in the N. Arcot District supplies a real want,

Issue at once
Keep a typed copy in the file as "draft"
18/12/06

Do not print

Typed 2 copies 18/12/06

No. 32068/19.12.06

it has assumed a sectarian character being chiefly utilized by madhwas in preference to the other sects of Brahmins. He says that it has been the practice from a long time to employ only Madhwa cooks and to otherwise conform to the usages of the Madhwa sect as regards puje and other rituals, and that by the recent establishment of the Madhwa Sabha at Tiruchanoor near Tirupati, large numbers of the Madhwa sect visit the shrine at Tirupati and add largely to the expenditure on feeding in the Chatrum and tend to accentuate the sectarian differences. The Dharmadarsee thinks that the Trinity should be cosmopolitan and non-sectarian

and should not lend itself to further the tenets of a particular class. He further says he has found it difficult to find suitable Madhwa cooks, Parichavakas and Devatarchane men owing to the choice being limited to a particular sect, and therefore solicits sanction to employ Madhwas a Smarthas as cooks, and on pressing occasions a Smartha, Madhwa or Srivaishnava for the Devatarchane, as in his opinion, such an arrangement will conduce to the economical management of the Institution. He also says that in these enlightened times, when intermining among the different sections of

the Brahmin community has become common, there should be no inconvenience in altering the old practice.

2. Mr. Sesha Iyer also reports that experience has shown that the granting of "Sida" or raw rice rations with condiments to pilgrims who have scruples to take meals in the Chattram is liable to great abuse at the hands of the subordinate staff in charge of the Chattram and that it has not been possible to devise any means to check the grant of this kind of charity or to exercise any supervision over it, when granted. He therefore recommends its abolition altogether,

power being reserved either to the Muzrai Secretary or to the Dharmadarsi to the grant of "sides to special persons, such as religious heads of Mattes or other eminent persons, together with their followings.

3. As regards the point raised in para 1 above, the Govt. generally approve of the principle enunciated by the Dharmadarsi that the cooking and the Devalaychane in H. H. the Maharaja's Chattram on the Tirupati Hill which is intended for all sects of Brahmins is not to be confined to one sect, namely the Madhwa sect alone.

This may appear a departure from long standing practice, but considering that the charities in question are conducted by Govt and that they are intended for the benefit of all sects of Brahmins alike, there seems ~~to~~ be no justification for exclusive preference being accorded to any one sect. The Madhwas who now resort to the Chattram do ~~not~~ not object to eat food cooked by a Smartha. There are however Madhwas who have scruples to eat in a chattram or eat food prepared by those others than of their own following, and these do not resort to the Chattram even now; their case is now met

by raw rations being issued to them. Under these circs., the Govt. direct that when the necessity arises for a change in the present arrangement owing to the absence of the present Madhwa cook or the devatarchana man, or any other sufficient cause, persons of the Smartha sect may be employed, with the previous approval of Govt. in the Muzrai department. The Govt. consider that no immediate change in this respect is called for, as it would appear that the existing Madhwa men are at their posts and are performing their duties satisfactorily. During the

approaching Mukkoti festival
however, any addl servants
that may have to be temporarily
employed as Parichayaks
may be taken from the Smartha
sect.

4. With reference to the
second point urged by the
Dharmadarsee, the Govt direct
that the system of giving
"Sida" or raw rice rations, be
done away with altogether
and the same brought into
force immediately. In very
rare individual cases, in which
the Dharmadarsee thinks that
the grant of "Sida" is very
necessary, the same may be
done after obtaining the
sanction of Govt

in the Muzrai Deptt.

5. The Govt observe that the expenditure on feeding during the Mukkoti festival is increasing year by year. The festival falls this year on the 26th of December and on this account as well as on account of the intended visit of the Swamigalu of the Sri Uttaradi matt to Tirupati and the session of the Madhwa Siddhantonnathini Sabha at Tirunelveli, the expenditure in the Chattram on account of feeding this year, will be too heavy if no limit is fixed to the grant for the purpose. The Govt are

therefore pleased to fix the sum of Rs 1,000/- as the maximum limit for the feeding charges in the Chattram for this year's festival and direct that it should not be exceeded under any circumstances. The grant of "Sida" having been directed to be discontinued the Govt believe that it will be quite possible to conduct the feeding on the occasion within the ~~sanctioned~~ sum of Rs 1,000/- sanctioned above, in a manner satisfactory to the persons who may resort to the Chattram without giving any cause for complaint. 6. It should be distinctly understood that

The Dharmadarsi is requested to submit a report on this point as soon as the Mukkobi festival is over.

the usual Vasdik of Rs 150/- provided for the mukkoti festival is merged in the Rs 1,000/- referred to above, and should not be separately expended.

15/12/06

H. H's order)

Secretary,
Mucs: Deptt.

To

~~The Comptroller, Imperial~~
The Dharmadarsi, H. H. the Impere Maharaja's Charities, Tirupati.

Proceedings of the Govt of H.H. the Maharaja of Mysore,

M U Z R A I .

Read:-

Memorandum dated 30th November 190 , from Mr. V.Sesha Iyer, B.A., Dharmadarsee of H. H. the Mysore Maharaja's Charities at Tirupati, North Arcot District, submitting proposals regarding the expenditure and management of the said Institution.

Order thereon :- No. 3206 Dated Bangalore, 13th December 1906.

In the Memorandum read above, Mr. Sesha Iyer brings to notice that although the Chattram at Upper Tirupati in the North Arcot District, supplies a real want, still it has assumed a sectarian character being chiefly utilized by Madhwas in preference to the other sects of Brahmins. He says that it has been the practice from a long time to employ only Madhwa cooks and to otherwise conform to the usages of the Madhwa sect as regards puja and other rituals, and that by the recent establishment of the Madhwa Sabha at Tiruchanoor near Tirupati, large numbers of the Madhwa sect visit the shrine at Tirupati and add largely to the expenditure on feeding in the Chattram and tend to accentuate the sectarian differences. The Dharmadarsee thinks that the charity should be cosmopolitan and non-sectarian and

should not lend itself to further the tenets of a particular class. He further says he has found it difficult to find suitable Madhwa cooks, Parichavakas and Devatarchane men owing to the choice being limited to a particular sect, and therefore solicits sanction to employ Madhwas or Smarthas as cooks, and on pressing occasions a Smartha, Madhwa or Srivaishnava for the Devatarchane, as in his opinion, such an arrangement will conduce to the economical management of the Institution. He also says that in these enlightened times, when interdining among the different sections of the Brahmin community has become common there should be no inconvenience in altering the old practice.

2. Mr. Sesha Iyer also reports that experience has shewn that the granting of "Seeda" or raw rations with condiments to pilgrims who have scruples to take meals in the Chattram is liable to great abuse at the hands of the subordinate staff in charge of the Chattram and that it has not been possible to devise any means to check the grant of this kind of charuty or to exercise any supervision over it, when granted. He therefore recommends its abolition altogether, power being reserved either to the Huzrai Secretary or to the Dharmadarsi to the grant of Seedas to special persons, such as religious heads of Matts or other eminent persons, together with their following.

3. As regards the point raised in para 1 above, the Government generally approve of the principle enunciated by

the Dharmadarsee that the cooking and the Devatarchane in H.H. the Maharaja's Chattram ~~at~~ on the Tirupati Hill which is ~~intended~~ to be intended for all sects of Brahmins is not to be confined to one sect, namely the Madhwa sect alone. This may appear a departure from long standing practice, but considering that the charities in question are conducted by Government and that they are intended for the benefit of all sects of Brahmins ~~like~~ alike, there seems to be no justification for exclusive preference being accorded to any one sect. The Madhwas who now resort to the Chattram do not object to eat food cooked by a Smartha. There are however Madhwas who have scuples at eat in a Chattram or eat food prepared by those other than of their own following, and these do not resort to the chattram even now; their case is now met by raw rations being issued to them. Under these circumstances, the Government direct that when the necessity arises for a change in the present arrangement owing to the absence of the present Madhwa cook or the Devatarchane man, or any other sufficient cause, persons of the Smartha sect may be employed, with the previous approval of Government in the Muzrai Department. The Government consider that no immediate change in this respect is called for, as it would appear that the existing Madhwa men are at their posts and are performing their duties satisfactorily. During the approaching Mukkoti festival however , any additional servants that may have to be employed temporarily as Parichcharakas may be taken fro

the Smartha sect.

4. With reference to the 2nd point urged by the Dharmadarsee, the Government direct that the system of giving " Seedam " or raw rice rations, be done away with altogether and the same brought into force immediately. In very rare individual cases in which the Dharmadarsee thinks that the grant of " Seeda " is very necessary, the same may be done after obtaining the previous sanction of Government in the Muzrai Department.

5. The Government observe that the expenditure on feeding during the Mukkoti festival is increasing year by year. The festival falls this year on the 26th December and on this account as well as on account of the intended visit of the Swamigalu of the Sri Uttaradi Matt at Tirupati and the session of the Madhwa Siddhantonnahini Sabha at Tiruchanoor, the expenditure in the Chattram on account of feeding this year, will be too heavy if no limit is fixed to the grant for the purpose. The Government are therefore pleased to fix the sum of Rs. 1000/- as the maximum limit for the feeding charges in the Chattram for this year's festival and direct that it should not be exceeded under any circumstances. The grant of " Seeda " having been directed to be discontinued , the Government believe that it will be quite possible to conduct the feeding on the occasion within the sum of Rs.1000 sanctioned above, in a manner satisfactory

to the persons who may resort to the chattram without giving any cause for complaint. The Dharmadarsee is requested to submit a report on this point as soon as the Mukkoti festival is over.

3. It should be distinctly understood that the usual Tasdik of Rs.150 provided for the Mukkoti festival, is merged in the Rs.1000/- referred to above and should not be separately expended.

(Sd/-)

Secretary.

To,

The Dharmadarsee of H. H. the

Mysore Maharaja's Charities , Tirupati.